



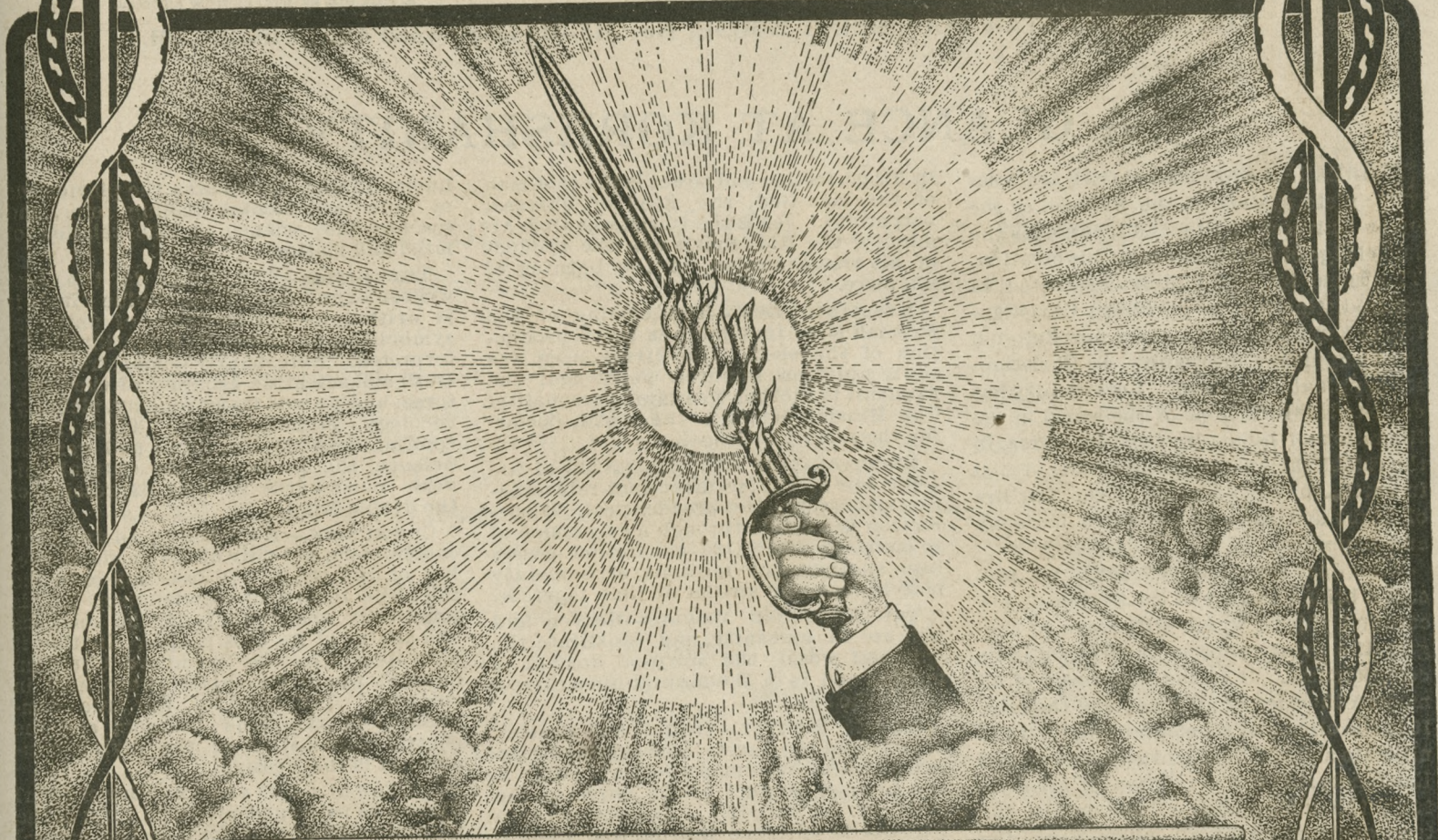
THE FLAMING SWORD

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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

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The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the **Social Theocracy** and the **Equitable Commerce**, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is **KORESHANITY**; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univocal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. **KORESH** was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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CHICAGO, ILL., APRIL 19, 1901. A. K. 61.

Whole No. 437

Centralization of the Money Power.

The Trusts of Capital and Labor and Their Relation to Public Welfare; the World Moves Toward the Vortex of Revolution.

WE HAVE JUST looked over an editorial in the *Chicago American*—we forgot to say "Hearst's," in which there is a lot of rubbish regarding the trusts. The date is April 17, 1901. "The trusts are going to do a great deal of good to the masses of the people in time. They will end by forcing universal government ownership of monopolies upon the people. Of course this last step is a long way ahead, and there will be considerable stiff fighting before it is taken." We cannot, for the life of us, determine how much of the article is irony. If it is intended to be sarcasm, we can account for some of the statements; otherwise, it is peculiarly enigmatical.

There is undoubtedly a sense in which the trusts are to benefit humanity, but it will be somewhat on the lines that Napoleon benefited Europe and the world generally. There are two great trust tendencies, both the outgrowth of the competitive, or mercantile and commercial, purposes and activity. One is the trust of the millionaire, the other is the trust of the labor-unions. They are reciprocally dependent. Each is the inspiration of the other, and both are the offspring of the devil. The billionaire trust will be beneficial to the world by spurring the other trust to organize, develop, and oppose the money power, on the same principle by which the billionaire trust is actuated.

The government of the United States has unservedly and unequivocally committed itself to the

commercial power of the Rothschilds, J. Pierpont Morgan, etc., and will not recede from its purpose to uphold the money power, in its effort to become so absolutely centralized as to make it the power which is destined to move the world toward and into the great vortex of consummation which the prophets have long foretold, and for which the expectations of the world have waited.

We have reiterated the prediction that the centralized money power, the military, and the government would be found on the one side, while the laboring masses will be arrayed on the other. We have had no reason as yet, to change our opinion founded upon the inevitable determinations of the tendencies of competition. The world is not growing better. It is only recently that we have had the opportunity of gauging the character of the righteousness which actuates the modern financial and commercial world; and our experience is akin to the experience of thousands of others who are unfortunate enough to fall into the hands of the Shylocks, whose name is legion. The "best men" in Chicago and other cities will rob men of hundreds or thousands of dollars, in order to save one dollar in a transaction in which they have fortunately, or unfortunately, gained an advantage. This is common to every-day business life in Chicago and other cities. The money god is absolutely merciless, and this tendency is not diminishing; no, not by any means.

The business world is cloaked in hypocrisy and hellish greed. The world generally is moving toward its fruitage. The consummation of the age will result in its fruit of perfection, but the great mass of mankind is departing from righteousness more and more, as the age progresses toward its culmination. The world (the age) will end in catastrophe. Later, we will be glad to compare and contrast the pages of *THE SWORD* with the pseudo-prophets of the times, as indicated in the periodical publications of the day.

There are two infernal phases of the money power,

both impelled by the common and inordinate greed for money. Both are equally terrible, and in direct violation of the laws and principles of justice, and the liberty which the Constitution of the United States pretends to guarantee. They are both allowed to augment through political cowardice, and will bring the crisis which we have so often declared inevitable.

THE FLAMING SWORD is the only publication in the world today that is proclaiming the truth, the prophetic truth of things as they will transpire in the near future, and which will constitute the closing drama of the Christian dispensation.

In the Great Struggle for Existence.

Social and Industrial Conditions Which Enslave and Degrade the Masses; Deliverance Possible only Through the Almighty Power of Deity in Humanity.

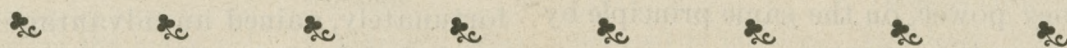
IN THE GREAT STRUGGLE for bread, a contest in which the systematic and licensed millionaire robber is pitted against his slave brother, there is no more abject degradation than that in which the tenant is related to the landlords of our great cities. So long as the competitive system obtains, and the unscrupulous man of commercial rapacity, wisdom, and ability is permitted to wage a contest for the last dollar for which the poor man struggles, there is no hope for the latter. The grim monster of drudgery and starvation—spectre-like, but none the less real—stalks as the associate of poverty; and the Christian brother (in the same church with the poverty-stricken), with his carpeted and cushioned pew, cloaked in hypocrisy the better to ply his avocation of filching his brother's gain, revels in luxury.

Is the Christian system a farce? or will there come a day when the prayer indited by the Lord, "Thy kingdom come, thy will be done in earth as it is in heaven," will meet an answer, and the kingdom be established? Will the day come to the world when some great power of justice and judgment—moving the mass as the power of God actuated the single personality of Christ when he entered the temple on the memorable day of the discomfiture of the brokers—shall rid it of the great pagan and antichristian system of competition which curses humanity? Will it come to hurl the thunderbolts of Jove and annihilate the oppressor of the poor, and to confirm the oft-repeated promises and threats of dire vengeance upon those "who oppress the hireling in his wages"? Will the Lord come again to complete the work of restoration, and apply the plumb-line of integrity and the

level of equation, and by these, square the relation of man to man?

God has promised; and as prophetic prescience has been enabled to predict the end from the beginning, and as there can be no escape from the dictum of Jehovah's word, and as there is no remission of sin without the shedding of blood, "the third woe" will culminate at the time allotted, and a more disastrous "black Friday" than that in which Wall Street was ever consternated, will devastate the millions "heaped up against the day of wrath." Could prayer avert the dire calamity impending over the rich who exercise an oppression greater than was practiced upon the Israelite in his Egyptian bondage, the time would have come for the righteous man to pray; but the prayer offered in the order of divine law is the prayer for relief from the oppression of competition, and its answer must bring despoliation to the oppressor.

The ire of God is kindled; and the inspiration of the righteous man is consonant with the declared purpose of Jehovah to institute equation when, upon the opening of the third seal, there shall go forth the black horse whose rider carries the balances, emblem of justice, and cries with a loud voice: "A measure of wheat for a penny, and three measures of barley for a penny." There will be no corners in the market then, and the bulls and the bears will constitute a lively menagerie for the amusement of those in whose interests the revolution is adjusted. "Our Father which art in heaven, hallowed be thy name. Thy kingdom come; thy will be done in earth, as it is in heaven. Give us this day our daily bread," of which we are being robbed by the millionaire speculators who grind us to earth, and thy name shall be glorified by those whom thou dost deliver. Fulfil thy promises, and give us who groan under the oppressor's hand, speedy deliverance!



Industry does not imply drudgery, but it does mean organic equilibrium, and therefore the reduction of

labor by its equitable adjustment to its minimum for every man, woman, and child in the commonwealth.

Religious Influence in Commerce.

GENUINE RELIGION should enter into and constitute the foundation of business transactions; but moral and social equity have been tabooed from the domain of commercial activity, and the cupidity and avarice of the money seeker have stunted every right moral and social sense. Financial acquirements are devoted largely to the support of conventionalism and the creation of class discriminations and distinctions; hence any appeal to the race for the improvement of its conditions must be directed to such cupidity and avarice.

Notwithstanding the fact that human greed actuates the rich and poor alike, there remains the principle of commercial equity; and independently of moral and social obligation, it may force an entrance into the concerns of business, and be made the bulwark and fortifi-

cation of enterprise. Commercial integrity does not imply honesty of heart. The principle of arbitration, applied to the settlement of the questions that vex the mind, engender strife, breed tumult, and lead to war, does not imply improvement in social, moral, or religious life. It is the applied law of business economy. Men may settle legal questions by arbitration, because to take their settlement into court means to pamper the rapacity of the great legal maw at the expense of uncertainty, with the possible loss of the possession for which they contend. Courts of so called justice and the augmenting army of legal parasites and leeches threaten the stability of economic prudence; commercial discretion dictates the wise course, not because of moral force or impulse, but rather because rapacity is accompanied by the serpent of financial skill.

The Art of Conversation.

Exaltation of Conversation to the Rank of a Fine Art Through Love of the Neighbor; the Communism of all True Art; Lost Arts and Lost Ideas

LUCIE PAGE BORDEN.

SCIENCE is that which is known, or the exposition of the laws of wisdom. Art is practice or construction under the direction of those laws. Without a knowledge of law, art is impossible. It is faulty so long as the truth which inheres in the divine mind is unknown. Art in the outer sphere is constructive and feminine, acting under the impulse of law, which is masculine.

The science of esthetics recognizes five arts—poetry, music, painting, sculpture, and architecture. There is no reason why conversation should not be dignified by the same title. It is exalted to the rank of a fine art when it is governed by the principle of love to the neighbor. An understanding of this principle includes a knowledge of psychology. The thought world is the spirit world, or the subjective state into which all men pass upon leaving the natural world and the physical body. Koreshan writers are constantly obliged to emphasize this statement because it is new and strange at the present time.

Conversation which is an exchange of ideas, represents, in terms of science, a transference of spiritual entities from one mind or dwelling-place to another. The will is the guard, and it rests with those who converse to choose the quality of the entities which they prefer to send out, to bless or to curse other thought spheres.

Another principle of psychology to be considered in relation to the exaltation of conversation, is that of reflex action. The angle of reflection is equal to the angle of incidence. Every law of physics has its mental correspondent. Vicious personalities of speech, petty

malice, and half-veiled allusions come back by unerring law to visit their destructive force upon the sender. Those who voluntarily weaken the absent by detractions, weaken themselves.

Art in all its phases is opposed to individual accumulation. There is no beauty in art-forms which embody the impulses of a competitive age. The monopolist is a bore wherever you may find him, on the stock exchange, in the salon, or at the dinner table. If it is to be artistic, conversation must be free to all. Each one of the company contributes of his best, whether in the form of wit, epigram, pleasing anecdote, or it may be only a well-directed question or a simple attempt to break an awkward pause. Love to the neighbor demands that every speaker should be met by courteous attention and appreciation. Remarks which seem somewhat pointless to one may be full of significance to another. Very unpretentious speech may be prompted by a sincere desire to aid or to suggest. Self pride is swift to seize upon the neighbor's mistakes or to dispute his statements, but loving consideration overlooks the trifling inadvertence.

Conversation as a means to an end may be directed with dynamic force. All degrees ultimate in the natural, and the power of the spoken word is beyond the ordinary psychologist's conception. Thought, the spiritual, finds expression in speech, and by conversation, which is *turning with* or *together*, the ideas of many minds are recombined. Discussion terminates in decision; the fiat goes forth to result in action. Fresh concepts are also sent out to receptive brains, whence by the conversion of spirit to matter they find embodi-

ment along the natural lines of reproduction; hence conversation ultimates in creation or begetting. Its art-forms in one phase are human beings whose expressions show their origin. The degeneracy of art is stamped upon men's faces. When conversation is the expression of pure truth, nobility will mark the race.

The French Revolution was one of the most important crises in modern history, yet it is not too much to say that its events were determined by the salons of the seventeenth and eighteenth centuries, where conversation flourished under the direction of talented women. Every subject connected with national and human affairs was discussed where philosophers and literati assembled to bring forth the children of their brain; but it was the brilliant mind of some woman who led and controlled them all. The war engines of the conflict were thus put in action hundreds of years before the crisis came. It goes without saying, that these discussions tended to break up existing order; they were not reconstructive, for the truth had not descended into the natural sphere.

Use and beauty are commensurate. The highest

art must subserve the noblest purpose. Conversation considered as a means for the advancement of the kingdom of God, reaches its ultimate development as a fine art. When governed by love to the neighbor it becomes the source of the keenest delight. "The performance of every use to the neighbor prompted by love is the handmaid of happiness."

Wendell Phillips' famous address upon the Lost Arts is significant of the status of the age. Mankind has reached the point of terminal transformation to opposites, hence the moral quality that predominates represents the complete vitiation of truth and good. The various forms of art are the materialized expressions of thought, therefore lost arts imply lost ideas. Koreshan Science is the agent of recovery.

Conversation as a means of enjoyment must be under restraint in language, in motive, in theme, and in length. Such restraint is for a definite purpose,—the attainment of artistic perfection. Language waxes vulgar when not restrained by chastity and confined within the limits of grammatical forms. License in any direction is opposed to art, and excellence is the result of discipline.

Rights and Powers of Womankind.

The Present Abridgment of Woman's Sphere of Usefulness; the Bondage of the Mothers of Nations; the Status of Woman in Koreshanity; a Prophetic Coincidence.

AMANDA T. POTTER.

WOMEN MOLD by thought and act, the teeming sea of embryonic humanity. When this mass is ushered into life, its most impressionable years, the years in which it is acceded that the most lasting mental imprints are made, and relatively speaking, the greatest growth of intellect is consummated and the most extended variety and measure of knowledge accumulated, these most precious of all years are given unchallenged to woman's love, care, and guidance. That nothing in dissent is uttered against her most natural prerogative, and that her manner of ministration wins for her the appellations of the dearest, sweetest earthly influence, is her righteous encomium.

Fit to stand as mothers of the existing nations are these women who, by the irrevocable law of natural association, send from the firesides they foster, their lives to the world, or, in the arena of a wider activity, wield the royal scepter of many a recorded epoch, as acceptably as do their brothers. As a rule, however, it is thus far and no farther shalt thou come. The home circle is considered her legitimate limit. Her son attains his majority. The mother, though perhaps possessing morality and brain power of an order not reflected in her child, is deprived of a voice in the laws that must establish and sustain his relationship to his fellow men, the while he is left free to throw so much influence as his attainments will permit, into such legal manacles as he may deem apt for her. She who has fulfilled the immeasurably greater is denied the smaller function!

Of a woman, nineteen hundred years ago, God was born into the visible from the invisible world. Isaiah declared that unto us a Son is born; that he is the Everlasting Father; that upon his shoulder shall be the government. The end is not yet. Among those who most thoroughly believed on Him, who most tenderly ministered unto him, the last at the cross and the first at the sepulcher, was woman. When that end of which Christ was the beginning has come, there will stand forth One of whom it is written, "She shall be called the Lord our Righteousness;" and in her holy person—God's house not made with hands, the Christ shall reign, the center of that kingdom in the earth for which he taught his disciples to pray. God's Messenger is among us to fulfil these things. A straw shows the current's drift, and heaven be praised for this straw:

The New York State Prohibition Convention convened in Syracuse, N. Y., in 1886. In that convention was formulated the first woman suffrage plank ever inserted in the platform of any convention, state or national. But if the man whose moral power wrought this righteous innovation were to claim this offspring of his brain, reasonably there would spring up one crying "hold! Be pleased, good Sir, to remember that I had the honor of introducing the resolution," etc. This claim would stand valid among men, but behind this claim is a fact that will be history when this claimant has ceased to desire to appropriate the honor.

The fact is this: A man in the N. Y. State Prohibition Convention put his endeavor into the determination

that in that body this recognition of woman should obtain. He wrought toward that issue with his whole soul. The issue which his voice could not have accomplished directly, was indirectly achieved through his influence upon the speech of others, and the initial Woman Suffrage plank became an actuality. The man whose devotion to the amelioration of human woe compassed in that assembly the recognition of the larger half of our race, which recognition is to amplify until woman is recognized as the equal of man, is the Founder of the divine Religio-Scientific System—a system of Universology—known as Koreshanity.

There are women who dream of the far past as a

glorious past; who dream of a future as glorious as the past; of unfetteredness; of a beauty in humanity that springs from the throne and altar of God. Their awakening souls dumbly yearn for one to point the way; to lead the way; and they long for the *time*. Is the time at hand? In the crypt of the Escorial, where repose the Spanish purple from Charles the Great to Alphonso the twelfth, there is room for but one more royal tomb. In the mausoleum of the Vatican, where rests the long line of papal maladministrators, there remains space for but one more sarcophagus. Does this coincidental prophecy of the fading of two lines of misapplied power, point to a new era in state and church?—a new era in the affairs of God and man?

Evils of Two Domains of Commerce.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

Catholic Methods of Remitting Sin.

"Whereas, To all the faithful of both sexes in all parts of the world, including even those who have come to Rome in the past year, and there or elsewhere gained the jubilee under any conditions, we grant and accord mercifully in the Lord, for once, the fullest indulgence, remission, and pardon for their sins, the annual pascal confession and commission being, however, not valid as conditions for gaining the jubilee, provided that within six months from the date of publication in each diocese of this letter, they visit the cathedral in the episcopal city or the principal church in the other parts of the different diocese, together with three other churches in the same place as appointed by the ordinary, at least once a day for fifteen either continuous or interrupted days, natural or ecclesiastical (the ecclesiastical day being that which commences with the first vespers of one day and ends with the dusk of the following), and pray devoutly to God for the exaltation of the church, the extirpation of heresy, the concord of Catholic rulers, and the salvation of the Christian people. In places where there are not four churches, power is granted to the ordinaries to fix a smaller number of churches—or even one church, where there is only one—in which the faithful may make full number of visits, separate and distinct, on the same natural or ecclesiastical day, in such a way that the sixty visits be distributed throughout fifteen days, either continuous or otherwise."—Extract from Papal Proclamation.

THE EPISCOPAL CIRCULAR from which the above Christmas Jubilee proclamation of Pope Leo XIII is taken, calls the offer made that of "plenary indulgence or forgiveness of sins." The pope himself calls it the fullest indulgence, remission, and pardon of their sins. For sixty visits to churches within the space of fifteen days, "and prayer for the exaltation of the church, the extirpation of heresy, the concord of Catholic rulers, and the salvation of the Christian people," the modern man who sits upon the Tiber promises to all Catholics the fullest pardon of all their sins and the fullest indulgence, whatever that means.

Judging from the bloody record of the past, and from the fact that the offer comes from him in whose private apartments hangs suspended the picture of the bloody and dreadful massacre of St. Bartholomew, and who wants his church to pray for "the extirpation of heresy," we can well imagine what it would be if he had the power to work his own will—the loss of which he constantly laments.

The pope claims to be the vicerent of Jesus Christ on earth. A vicerent is one filling the lot, or acting

in the place of another. His acts are not those prompted by his own volition, but by that of him for, or in the place of, whom he acts. Imagine Jesus the Christ issuing such a proclamation! Such a jubilee bears the stamp, not of the kingdom of heaven, but of the opposite kingdom.

UNDER THE TITLE of "Loan Sharks," the *Youth's Companion* tells the story of a salesman in a store who, in a pinch, borrowed \$50, agreeing to pay 10 per cent usury per month. For two years and a half he put his hard earnings into this conscienceless usurer's coffers at that rate, but was unable to cancel the debt; after paying \$150, he still owed the whole amount. In despair of ever gaining his freedom from the robber who was sucking his life-blood, he called in the aid of a lawyer who notified the usurer that he would either have to give a receipt in full for the debt, or fight the matter in court. The receipt was promptly forthcoming. This great educator of the young, although admitting that similar cases are common, had no remedy to propose. It did say that in Chicago, a few employers of labor had provided a fund from which, in case of need, their employes might borrow at a moderate rate of interest.

In the aggregate, far more distress and ruin are caused by low usury, or interest, than by high. Hume, the English historian, says that the term interest was invented to take the curse from the word usury. All increase paid for the use of money or other valuables—in the language of the Bible—is usury, and is strictly and severely forbidden. The law—as laid down by Jesus—is, "love your enemies and do good, and lend, hoping for nothing again."

The money-changers whom Jesus drove out of the temple of God are now the power behind the throne, which rules the whole world. All governments are but the minions that humbly do his bidding, and wait for his law. What Jesus then did was but a type of what he will accomplish for the whole world, when he comes again according to his promise; and we are on the eve of that time, when every bondman shall be loosed, and the slaves of debt shall go free, and all men shall obey the injunction: "Owe no man anything but to love one another."

In the Editorial Perspective.

THE EDITOR.

WORLD-MOVING IMPULSES do not come by chance; they belong to the great human world of development and progress. The forces of doom and of destiny produce results which are inevitable—forces which disintegrate the old and reconstruct the new. Ignorance has led the masses to look upon human affairs as subject to mere chance, and to conclude that the great purpose of life must forever be veiled in mystery; but the great law of the conservation of energy, and the law of relation of mind and matter, not only make it possible to know what destiny *is*, but by force of aspiration, to *make destiny* for one's self and for the world. There is nothing that merely drifts; all existence is for a purpose, relative or specific; the universe knows no hap-hazard methods, no chance, no accidents. We note the growth of a plant; the activities there are toward a common end—the production of the seed, the perpetuity of life. Great movements in humanity are as much in accordance with immutable law as are the activities in any other domain of existence. Christianity has been a great world moving power; it involved in its Head all the mighty power of Christendom. It began not only with an idea, but with a Man; no mere conception was back of that great impulse which has swept civilization—there were substance and force that went out from the personality of the Messiah. If we were to measure that great volume of energy which has stirred the world of progress for nineteen centuries, and reduce it to terms of mechanical force, we would write *billions of horse-power*! What a great fire was that which consumed the Messiah, who disseminated himself, his substance, into the minds of millions! The enemies of the Messiah could not foresee the results of his work; who among them expected, when the Man was executed as a criminal, that His name would become the most familiar on human tongue? But Jesus knew what the result would be, and he inspired his disciples with his hope. The dispensation of the life of Jesus in humanity has reached its end; the time has come for another world-moving impulse. Now, as nineteen hundred years ago, the enemies of truth can see nothing powerful in the organization which promulgates the new Gospel: but there is a potent force in religion, and it has surprised the people of past ages. That great volume of force which has moved the world during the Christian dispensation, is *not lost*—the law of the conservation of energy forbids that it should be. The energies of a plant are not lost when the stalk dies, but are *saved in the living seed*. At the close of every dispensation there is a seeding-up, a souling-up, of the forces of world-moving impulses. Koreshanity is the fruit of the dispensation, and involves all that power which was expressed in Christendom, with added volume and voltage due to activities in the great battery of the cross, the poles of which are connected by unbroken lines of transmission through the centuries. Koreshanity is the great religious, moral, and social factor of destiny. Divine Genius has stamped its character upon the face of the Napoleon of Reform, in whose career there will be no Waterloo, but ultimate success in the establishment of the great Universal Empire, which the forces of destiny make inevitable!

We have noted with interest the prolonged discussion of Koreshanity in the *Baltimore American*, first, because the representative of Koreshanity in its columns has so ably acquitted himself, and second, because the *weakness* of the Copernican side of the question was so apparent. We congratulate the editor of the *Baltimore American* upon the impartial manner in which he treated the discussion, and his manifest fairness to the Koreshan System. Thousands of people in Baltimore and

vicinity have been entertained for several weeks past on the subjects of astronomy and theology; and doubtless many of them have been interested in the presentation of the Cellular Cosmogony and Koreshan Theology. The representative of the other side is a member of a scientific society of Baltimore; he perhaps did his best to defend the popular system; and the utter failure on his part to present any proof of the earth's convexity, or to overthrow a single Koreshan argument, is bound to have its influence. In a recent issue of *THE FLAMING SWORD*, we replied to his attack on our conclusions from the basis of actual experiments; the admission was made that we appeared to have a good foundation. In the last effusion, it was remarked that "the stress they put on the experiment of projecting an 'air line' by means of this apparatus, led me to believe that there might be some reasonable ground for their broad assertions." In other words, in face of the facts which demonstrate the Koreshan Cosmogony, he felt that his own foundation was very insecure, and feared the results! His last article is accompanied by a diagram purporting to show "the absurdity of the Cellular Cosmogony," by endeavoring to make the Copernican idea of straight visual lines fit the Koreshan Cosmogony; thus the difficulty was to get the sun to rise and set on the horizon. The astronomer's trick is to ignore visual curvilinear and perspective foreshortening, and employ the additional assumption that light is propagated in *straight lines* in the atmosphere!

It is frequently asked how we know that a sea of hydrogen is situated above our atmosphere. We know it, first, from the basis of analogy—the three atmospheric heavens of the physical world correspond to the three mental heavens in humanity. The fact that water exists beneath our sea of air, is proof that a sea of hydrogen exists above us. There is no free hydrogen in the common atmosphere of oxygen and nitrogen; hydrogen is considered as an element, and not a product of any substances which exist in the air—therefore, the great sea of hydrogen, the water-producer, is *beyond* the atmosphere. Rain descends from above; it is formed in the atmosphere at the point of union between the ascending energies of combustion at the junction of water and air, and the descending energies of combustion which takes place at the junction of the seas of air and hydrogen. Without the sea of hydrogen above us there could be no rain, snow, nor hail, nor any water upon the earth. It is a well-known fact in the scientific world, that in nearly all meteoric fragments, occluded hydrogen—that is, hydrogen shut up or sealed in the fragments—is found. What is the source of this hydrogen? The latest conclusion of the scientists is, that the upper strata of our atmosphere may consist largely of hydrogen; but it is rather difficult to conceive of how hydrogen enters into union with oxygen, however attenuated, and yet retains its own specific gravity. In order to account for the simplest phenomena of Nature, the scientists must ultimately accept the Koreshan Cosmogony as superior to their own; in the conclusion that there is hydrogen at the upper surface of our air, the scientists are coming nearer the Koreshan conclusion reached thirty years ago. The scientific conclusion is the Koreshan one—a conclusion which explains more, accounts for more phenomena, and one which is susceptible of direct demonstration.

Considerable excitement has been aroused in the discussion at the New York Methodist conference, concerning christian science. One of the Methodist ministers has accepted the doctrines of Mrs. Eddy, and this fact stirred up the hostile spirit of

Dr. Buckley, who holds that christian science "is to be opposed because it denies and ridicules all other doctrines, even that of morals, for which the Methodist church stands. It denies the personality of God; it denies the Deity of Jesus Christ, his vicarious atonement, and the power of prayer as appealing to a personal God." The Methodist clergymen should have no quarrel with the christian scientists on theology; both creeds hold to the existence of a great universal spirit, a finely diffused essence which fills all space. On the ground of absurdity, Methodism is no better than Eddyism; the Methodist discipline emphatically declares that God has *no body* and no parts. This would preclude any logical conception of personality, because personality *must* have body and parts. The word person is from the Latin *persona*, which means mask or covering. If God has no mask nor covering, he has no personality; but if he has personality, then he is not a great spirit which occupies all space. The doctrines of the Methodists concerning God preclude the possibility of their believing in the Godhood and Godhead of Jesus the Christ, because if God has neither body nor parts, Jesus, who was a personality, would be unlike God in nature and form, and therefore could not be divine. God Almighty in his perfection is the Man; the Gospels declare it, and the records of the life and character of Jesus stand as opposed to every modern conception of Deity but the Koreshan theology, which is the revelation of Deity in humanity.

The Koreshan idea of the soul cannot be grasped apart from the principles of Koreshan Alchemy. The common conception that matter is wholly inert, leads to the conception that the body of man is a mere machine in which the soul operates; hence the many erroneous conclusions concerning the possibility of the soul existing independently of matter. Matter is of so much consequence in the economy of human life, that the kind and quality of matter in human flesh are exact correlates of the degree and state of the inherent mentality. The mind is inseparably connected with the body; consciousness is the result of the interdependent relations which exist between human spirit and matter. There are two extreme views taught concerning the nature of man, one of which we have mentioned; the other is the materialistic view, which makes matter the all in all. The truth lies between the two extremes. Substance in two general states makes up the man. Mentality is not lost when the personality enters corruptible dissolution; it passes over into other minds as spiritual entities. The mind of man is not a homogeneous something; it is comprised of definite thoughts or entities,—for every thought is a spiritual being. There is no mind which does not contain entities that have existed in other personalities, living and dead. Mind is transmitted, and life is propagated from generation to generation. This makes re-embodiment inevitable, the ultimate of which is the final perfection of the most progressive elements of the human universe—and that perfection is the resurrection from the mortal planes, or the attainment of immortality in the flesh, in the natural world.

W. T. Stead, the editor of the English *Review of Reviews*, is an advocate of peace, and has a plan which he hopes to have put into execution; his effort supplements the chimerical scheme of the Czar, which signally failed. But for the success of his plan, Stead fears universal war; he sees complications in the Orient which may lead to the disaster of nations. We maintain that the coming crisis, the impending revolution, is inevitable; this has been specifically an age of war, and revolution must end the dispensation. No peace plan will be successful until the conflicting elements which do not now unite through affinity, shall be prepared for unity through the fires of revolution. The Koreshan Prophet has for thirty years been

warning the world of the terrible consequences of the present perverted order of things, pointing out the great fact that if the doctrines of Jesus and his Apostles are accepted as true, their prophecies concerning the greatest crisis and revolution of all history must be fulfilled. The signs of the times indicate that the end of the age is at hand; and the course of events is in the direction of world-wide conflict—the present tendency to concentration in the field of human activity is but the formation of the great and irresistible vortex which will raze the institutions of an age of corruption, and make room for the structures of the New Age.

THE FLAMING SWORD is making a collection of illustrations and cartoons, representing the *hollow globe* and the fact that we live on the inside. For several years past we have noticed the tendency of advertisers to picture their wares *inside* of a globe, as a fitting illustration of their claim to having "the best *in* the world." One advertiser places a picture of his new light in the center of a globe, representing the earth; a number of typewriter concerns place their machines within the picture of the shell. The phrase "*in the world*" is in conflict with the usual conception, and it is a striking fact that advertisers can find nothing so appropriate in the popular system. No doubt it would be interesting to our readers to preserve all that they see in this line; the pictures are found mostly in advertisements in the magazines, and occasionally in cartoons. It would contribute to the purpose we have in view, if our readers would kindly mail such illustrations to us for display and possible publication.

The Chinese situation continues to be a problem for the powers; there is much quibbling and quarreling over the question of indemnity, and the basis of future relations of China and the nations. The unsettled state of affairs gives the powers excuse for taking steps toward ultimate division of the celestial empire. The old dragon is in the throes, harassed by the greatest nations of civilization. Russia has taken the lead in seizing Chinese territory; and the Czar retains possession despite the protests of Japan. The attitude of Japan toward Russia is defiant; and from the basis of newspaper reports, it appears that war, beginning with Japan and Russia, may spread to all the powers interested in the Oriental situation. The peace advocates observe the lowering barometer with alarm; a storm is approaching, and many national ships of state are unseaworthy.

An astrologer writing in the *Sphinx*, concerning the heritage of Abraham and the destiny of Israel, declares that "The Shiloh of Jacob and the sphinx of the heavens are the key to the secret of Israel, and the Shiloh is now at the autumnal equinox. The Scriptures say that Abraham shall have his heritage restored to him, and Israel shall come from the east and from the west." The conclusion that Shiloh is at the autumnal equinox is founded upon an interpretation of the sphinx of Egypt. In view of this, is it nothing that the Founder of Koreshanity, the Shiloh of prophecy, was born under the sign Libra, which is the autumnal equinoctial sign?

The fact that the entities of the human soul continue their consciousness after the dissolution of the body, is no proof of their immortality; and the endeavor of Prof. Hyslop and others to prove the immortality of the soul of the mortal man will prove futile. Neither is embodiment of the soul from generation to generation, any evidence of its immortality. Mortality is that state of human life in which there are breaks in the continuity of consciousness, and loss of memory of past embodiments. There is no immortality in the present dual state of man; immortality is the biune state—male and female in one form, with correlate mental faculties and functions.

The wealthy classes have the legal right to dispose of their wealth in any way they choose; but there is something morally wrong about the manner in which modern wealth is wasted. Money is made to gratify the slightest caprice or whim, while the needs of the needy remain unsupplied. A New York woman set aside the sum of \$10,000 under her will, for the support of a small dog and a canary bird. The dog has lived for years in luxury, his blood enriched by the choicest chops and steaks cooked to order, and his life made sweet with chocolate creams and macaroons; and now that his mistress has departed, he falls heir to a fortune.

"Law is not eternal. Law exists only so long as man manipulates it," concludes an agnostic editor. Wherever there is activity there is law, for law is but the mode or rule of action. The foundation of all law—the origin of all motion and the source of all impulse—is the perfect man; but it so happens that law is as eternal as the universe, for the universe itself is governed according to law. No man ever made a law; he may discover a law and obey it, but he cannot change it nor manipulate it. Law inheres in being; there never was a time in all the cycles of progress when law did not prevail throughout all the domains of existence.

There is no bondage in the true religious bond of unity—there is the utmost freedom in the tie that binds heart to heart and soul to soul. The members of the physical organism have their natural liberty, though they are bound to the body by strong ligatures; detached, the limbs would have no freedom at all—they would be dead and useless. Cut the body into pieces, and one views the ghastly picture of individualism; look at the man with radiant face and vigorous life, and a lesson on the order and harmony of the perfect society and government may be learned.

Copernicus invented the first flying-machine; in his imagi-

nation, the earth was a huge air-ship, and the idea that all human beings take annual excursions around the sun by way of exploring celestial space, has fascinated the masses for the past three centuries. The up-to-date idea in the scientific world, is that the earth is an automobile; but the source of its energy of locomotion is a mystery to the astronomer!

Communism involves the central spirit of socialism; the true form of socialism must develop from a communistic center. All development is from a nucleus, a central germ or cell. Growth is from within; the coming social order must have its germ of evolution. The democratic idea of socialism is superficial and circumferential; it does not touch the basic principles of the religious soul and life of man.

Modern healers who endeavor to imitate the works of Jesus the Messiah, pervert both method and motive. Jesus never taught a fallacy, neither did he charge his patients money for actual cures; he told the truth, and became the free servant of humanity.

A daily suggests that city money and church schools should be kept apart. Is it because of the corrupting influence of money, or is it dangerous to leave money in the reach of ecclesiastical educators?

The prize-fighter's ring is a square; but this does not imply that the pugilists have squared the circle.

Minds which cannot digest the truth of Koreshanity cannot hope to appropriate its substance.

Truth is always definite in form, and exacting in its demands.

That genus is greatest which manifests the highest genius. Life is the only antidote for death.

Editorial Discussions and Miscellany.

THE EDITOR.

Tunnels and the Earth's Shape.

EDITOR FLAMING SWORD:—Enclosed please find sheet from the *Baltimore American* of the 7th inst. I will greatly appreciate it if you will kindly answer the queries which I have therein asked you. I can only say that whilst detecting errors in your statements, I am very desirous of doing all in my power to have the experiment tried—that of extending a straight line from a plumb-line, and comparing it with the surface of a body of water. If you will kindly elucidate the points made and answer requests for information, possibly it may be in my power to aid in having the experiment tried in irrefutable form.—E. S., Philadelphia, Pa.

The communication referred to belongs properly to the discussion which has been conducted in the *Baltimore American*; and this discussion has, by action of the editor of that daily, been closed; and space in THE FLAMING SWORD is too limited to print the communication and reply in details we cannot continue a newspaper discussion. In the communication, it is said that we erred regarding grade tunnels; we are asked to describe

the exact work of driving a tunnel 8 or 9 miles in length through solid rock; and to decide whether a tunnel could be used for testing the shape of the earth.

The main point of our former reply to our inquirer is admitted—that tunnels are in reality arcs of great circles, conforming to the curvature of the earth, whether convex or concave; but for the purpose of showing that we know or do not know anything about tunnels, we are expected for the benefit of one inquirer and critic, to convert THE FLAMING SWORD into a journal of engineering. The thought we had in mind when we said that there are few grade tunnels, was that there are few tunnels existing which would nearly approach a straight line, and thus constitute grades by reason of being out of level or conformity to the earth's curvature; it was this kind we had in mind, rather than tunnels which are graded for purposes of convenience in connecting road-beds upon open surface. No matter how many or how few grade

tunnels there may be, the fact remains that the methods of survey would make the long tunnels conform to the earth's arc, the grade making the curvature of the tunnel-bed more or less than the actual curvature of the earth.

Coming directly to the point on which information is desired, let us imagine that we are at the mouth of a long tunnel, with instruments ready for observation, by way of proposed test of the earth's curvature. The first thing to be done would be to test the actual curvature of the tunnel; this would be absolutely essential before we could definitely and correctly relate its curvature to the curvature of the earth. By what means could this be determined? The tunnel has been surveyed by optical and leveling processes, and if optical tests be employed, the experimenters might know as little when they completed the test as when they began, so far as the actual direction of the curvature of the tunnel is concerned, unless they could come to a

definite understanding of the true principles of optics.

Hence, at the outset, the survey of a *straight line* would be necessary to test the tunnel; and we contend that the surest means of testing the earth's surface is not by the indirect tunnel route, but by the direct route of the air line related, not to the artificial surface of the tunnel-bed, but to the natural surface of water, which must conform to the curvature and contour of the earth itself. The tunnel experiment would necessarily be complicated, and would require a complete going-over of the specifications of the original survey and work of excavation. The surface of water is the simplest basis of reference; and the irrefutable test of that surface is the air line, by whatever processes it is possible to survey it. We have surveyed such a line, and know what the result of every other experiment will be, conducted in accordance with the same general principles.

The idea of looking through a tunnel to determine whether it curves convexly or concavely is on a par with the many experiments suggested to us, such as stakes, lights, signals, etc., viewed over long distances. If there were no refraction nor perspective, perhaps such tests *might* prove satisfactory. On the basis of *appearances* the Copernican system was established. Optical illusions can never constitute a scientific test of the earth's shape, without a comprehension of the laws of vision.

Seven Planets and Twelve Signs.

EDITOR FLAMING SWORD:—I am a reader of THE FLAMING SWORD, and am very much interested in Koreshanity. I have found but one question thus far that has not been fully and completely answered: There have been seven Messiahs, beginning with Adam, and ending with the Messiah of this age. I have understood that a Messenger comes into the world about every 2,000 years, which would make twelve in a cycle of 24,000 years, instead of seven. Please explain.—H. C. C., Springfield, Mass.

The great cycle of 24,000 years is divided into twelve parts, each part being about 2,000 years in length. These divisions correspond to the twelve signs in the earth, and the twelve constellations in the physical heavens. A month of the great Mazzarothic year is thus found to be 2,000 common years; each month is a dispensation of time; and at the end of every such month, there matures in humanity a specific kind of fruit or product of mental and physical development and progress. This fruit is the fruit of the Tree of Life, which bears twelve kinds of fruit during the cycle—a different kind of fruit each month.

It is also true that during the Zodiacal

year there are seven Messiahs, corresponding to the seven planets. From these Messiahs or human planets, proceed the "seven Spirits of God" as a result of the seven successive translations or theocrasies. Each of the seven Messiahs performs a special function through the baptism of seven churches. The Messiahs belong to the order of masculine manifestations of Deity in humanity; some of them are central manifestations, and some are circumferential; but not all of them stand at the head of new dispensations as fruit of the old. Abraham was the beginning of the Jewish dispensation; while he was a manifestation of Deity, he was not a Messiah or a baptizer of a following. Moses was a Messiah, but he did not end an old dispensation nor begin a new one; and the same may be said of Elijah—the two Messiahs appearing in the same dispensation, of which Jesus was the fruit. Adam, Enoch, Noah, and Jesus stood at the beginning of dispensations.

So, at least four dispensations began with Messianic manifestations, leaving eight dispensations yet to be accounted for. The fact is, that while there is a representative character at the close of every dispensation, who ushers in a new dispensation, such a character, representing the fruit of a dispensation of progress, is not necessarily Messianic. During the Golden Age, the specific representative manifestations will be feminine, and they will belong to the order of the divine Maternity; while different orders of the Sons of God will constitute the fruit of successive dispensations. Thus it may be seen that the "twelve manner of fruit" are comprised of Messiahs who stand at the head of dispensations; manifestations of the divine Motherhood, and orders of the Sons of God.

The Reign of Subjugation.

EDITOR FLAMING SWORD:—Kindly inform me who is meant by "he" in the first instance in I Cor. xv:25; also "he" in the second place. The verse is as follows: "For he must reign till he hath put all enemies under his feet." Some persons with whom I have conversed on the subject, contend that the correct interpretation is, "For he [satan] must reign till he [Jesus Christ] hath put all enemies under his feet." From the context, it appears to me that it refers to the Christ in both instances. The people who interpret it as above are known as Christian Israelites.—S. E. M., Bethlehem, Pa.

When Jesus, to whom all power in heaven and in earth was given, entered his church, he began his descent into the hells, to institute a reign of subjugation. He declared martial law in hades, and the church of this age has been the church militant in both the natural and spiritual worlds. The work and war of subjugation

were to continue until he who had the authority and power should put all enemies under his control and destroy death; then would come the Christ's amplification into the Fatherhood, and the Father, under his new name, would inherit the throne and begin the reign of righteousness, which is made possible through the reign of Jesus in the hells. Consequently, "he," in both instances, refers to Jesus. The interpretation referred to is wholly inadmissible from a grammatical as well as a logical standpoint; the word *satan*, the supposed antecedent, does not occur in the Apostle's consideration of the subject in I Cor. xv. Jesus came to establish a spiritual kingdom which would, through its aggression against the powers of evil, ultimate in the manifestation of that kingdom in external form in the external affairs of man. Jesus was that kingdom in its least form; wherever he went, there the kingdom was; and it is conspicuous even in the Apostle's Creed, that Jesus "descended into hell."

In every member of the body of the early church there began to be formed a new Christ, through processes of regeneration. The beginning of the actual cross of the Christ with mortal human stock, was the beginning of the warfare of spiritual powers in the domain of mortality. "He who knew no sin," he who was perfect in his own divine nature, "was made to be sin for us;" he entered the conditions of mortal corruption through his descent into the race during the Christian dispensation, that he might "bring captivity captive and give good gifts to men," when he had completed his work of subjugation—even of death itself, the last enemy.

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Flat-Globe Map of the World.

A Geographical Novelty Especially Useful to Students of Koreshan Universology.

One of the most convenient things we have seen in the geographical line, has just been published by the International Globe Company, Continental National Bank Building, 218 LaSalle street, Chicago. It is a new idea, and one destined to become popular. We have one of them in our office, and are much pleased with it.

It is something new in the geographical line. It is called the "Flat-Globe," because on each side of a circular disc is printed the map of a hemisphere of the earth—the picture of a half sphere. The disc is 28 inches in diameter; so that there is represented on the surfaces all that can be shown on a globe 28 inches in diameter; and a globe this size is not only considered valuable, but comes at a very high price—not less than \$100.

The difference between \$100.00 and \$2.00, the price of the Flat-Globe and Manual, is decidedly in favor of the Flat-Globe.

There are some advantages in the Flat-Globe, chief among which is that one sees a whole hemisphere at a glance, while a globe must be turned from side to side. One gets a better idea of the relation of continents, islands, seas, etc., from the Flat-Globe surface than from the rotund surface of a globe, where the arc curves away from the eye. The hemispherical projection is decidedly the best in the world for geography, because on such a projection there is less distortion and exaggeration. The main objection to Mercator's projection,—while it is popular and convenient for representing the entire surface of the earth in one view,—is the extreme exaggeration of the degrees of longitude north and south of the equator, making the upper portions of North America and Asia very much out of shape and enlarged beyond all reason, and nearly beyond recognition! The nearest approach to the Flat-Globe map is Christopher's circular projection; in it the exaggeration is not so noticeable, for it is entirely in the south, where the continents run to points. On the Flat-Globe basis there is no exaggeration, for the projection is very true to Nature.

One great objection to the convex globe map, is that one can see in correct shape only so much of the surface at one glance as lies nearly at right angles to the visual rays. This objection is pointed out by the publishers of the Flat-Globe map. We are inclined to believe that they would think favorably of the Hollow-Globe map for this reason—that with a large Hollow-Globe map, with the eye near the center, there would be absolutely no exaggeration of any part; for as the eye turns to view the different portions, they would all be at right angles to the visual rays. The Hollow-Globe map is absolutely true to nature, and with it come many conveniences for geographical purposes.

However, in the line of printed sheet maps, the Flat-Globe map of the world is the very next thing to the actual Hollow-Globe map. The way in which the meridians are drawn makes the Flat-Globe map appear *concave*; and it is better suited for use by Koreshans in the study of Universology, than to those who see in their mind's eye, the convex earth. The Flat-Globe is printed in 7 colors; a hemisphere on each side of the disc 28 inches in diameter, arranged so that it can be suspended from the ceiling, the chandelier, or hung on the wall; and in any case, it can be easily turned over for views of the sides.

That which appears on the surface is not simply the map of countries, with names of political divisions, rivers, etc., but contains additional features of great value. It shows the ocean currents, steamship routes, the world's comparative time, the zones, etc. The Manual accompanying the Flat-Globe explains the globe, tells

how to compute longitude and time, gives various useful tables, and a number of lessons on geographical principles; it describes each country shown on the map, gives statistics, population, chief characteristics, commercial advantages, etc., of each nation.

We commend this new Flat-Globe map to our readers; and we have described it thus at length, because it is unique and useful. By use of it the face of the earth becomes familiar, and one better understands the news of the world and the commercial and other relations of races and people, by knowing where they are. It should be in the home, in the office, in the school, and in the place of business. A circular describes the Flat-Globe map and Manual; and as many of our readers as are interested in this geographical novelty, should request circular from the publishers, mentioning THE FLAMING SWORD as the magazine in which they saw this editorial review.

Lecture by Koresh.

The Founder of Koreshanity will deliver a Lecture on Koreshan Universology, Sunday, 3:30 p. m., April 28, 1901, at Koreshan Hall, 4th floor, 315-19 Englewood ave., Chicago.

A cordial invitation is extended to all interested in advanced thought.

The Destiny of America.

The Coming Freedom of the West from the Abnormal Conditions of Society; Personal Advent of the Deliverer.

Intemperance, we shall all agree, is a complex and many-sided question, upon which good men differ regarding the proper limits of prohibitory laws, and the personal rights and liberty of the citizen. From my point of view, the following facts and propositions give a fair summary of the situation.

1. Our whole social environment, with its economic and commercial system, is abnormal; and its working details are not only hostile to moral motives, but are a direct encouragement to fraud, injustice, hypocrisy, and intensely provocative of public disorder. Our modern competitive life, with its accompanying love of money and enforced poverty of the masses, induces such a general and widespread mental strain, nervous exhaustion, depression, worry, and anxiety, even to the verge of mental and physical collapse, that an insatiable craving for stimulants is the inevitable outcome.

All crave and nearly all people use stimulants in some form. Those who escape the destructive effects of alcohol and morphine use tobacco, tea, or coffee, or at least a still less stimulating meat diet;

and this craving for stimulants will persist as long as our present form of social life endures. Moreover, all our commercial interests trend in this direction of vice, and the "love of money" is the taproot of this upas tree, which, like weeds, flourish green and perennial without cultivation. It is common knowledge that every public man is tempted to compound with sin to the extent he mixes with public affairs. The "Golden Calf" is set up in the temple where the people worship.

Mrs. Nation may smash decanters, but she must go to jail when she shatters the plate glass window where rum is sold, for that is the sacred property of our modern business man.

2. Thus a thousand forces and agencies, which form the warp and woof of our modern competitive life, are so many links in an infernal chain which gall and fret and divide society into mutually hostile clans and warring factions, from which one feels to totally isolate oneself, if he would escape from the prevailing strife which already reaches every hamlet and neighborhood, and inverts society and social life from the divine purpose for which they were instituted.

Now, the attempt to strike out one of the links in this "devil's chain," while all the others are at full tension, only has the effect to transfer the force of that link to all the others; and while the vicious force is in no wise diminished, it assumes illusive shapes and crops up in more subtle and destructive forms. The causes lie deep and embrace the whole superstructure of modern society. The tares are in the wheat, and will remain there until the Master comes to "reap the field." I am free to confess that I have no faith in current methods of reform, which fall far behind the fearful pace with which vice and fraud are hastening to a world-crisis!

3. I therefore interpret the situation and general outlook in a unique fashion. I confess I have not the faith of former days in the collective sovereignty of a partially degenerate commonwealth, and have reached the firm conviction that modern society is powerless of itself to transform its environment and effect its own liberation. Yet, I am no pessimist, but take a very hopeful view of the future—of the near future. "Man's extremity is God's opportunity." When our beloved America shall reach the vortex toward which it is surely drifting, and when the crisis at last reaches us (there will be a few preliminary instalments), then that infernal chain above described will be broken and its unholy links will be utterly scattered and dissipated—not through ordinary evolutionary reform and growth, but by the interposition of a factor which is now hidden and unseen, namely, the personal advent of the great Law-Giver, who will overturn the old Order and institute a New Order, and a New Social environment, in which the ordinary motives of life will tend as inevitably toward

justice, temperance, cleanliness, chastity, and righteous living, as they now tend to fraud, oppression, greed, dissipation, and to all the degrading forms of the self-life, which arrays every man against his neighbor. That impending crisis is the gulf in which our present inverted form of social life, with its brood of vices, will be swallowed up! And when the great travail is over, I fully expect the Law-Giver will seize the American Commonwealth, and reconstruct it on the model of the "Stone" which was rejected by the builders, and constitute it the first in the series of reconstructed nations.—PROF. E. WHIPPLE, in *San Diego Sun*, March 22, 1901.

* * *

Failure of the Church.

The London "Christian World" Points out Some Blunders and Failures of Christendom.

LONDON, April 6.—Staid church of England men and women are upset in the midst of Eastertide rejoicings over the demand of the *Christian World* for "dramatic religion." That long-established organ of conservative churchmen devotes its Easter greeting to an earnest plea for a religion "which shall appeal to the eye, ear, and imagination of the people." It asserts that Christianity enters the twentieth century degenerated into a mere faith for the elite, and that it needs a coat of picturesqueness to bring it in touch with the masses. It calls for the rejection of puritanism and the substitution of some of the spectacular features so common in the Salvation Army. The *Christian World* goes on to say:

"We are face to face with the query whether the current Protestant conception of religion fully represents human need, especially the need of our day. Puritanism, with its stern simplicity, its inwardness, its lofty spirituality, is not the religion of the people. We have refined our idea of worship, but in so doing we have put it ever further and more remote from average human nature.

"Religion is a drama. The apocalypse is essentially dramatic. Had John Bunyan preached the doctrine of 'The Pilgrim's Progress' as a sermon, we should hardly have heard of it. He dramatized it, and the story became a world possession. The Salvation Army, the history of which is the most courageous attempt of our time to reach the unchurched masses, has in its methods frankly allied itself to the dramatic instinct.

"The simple truth is that under modern methods people have lost religion. Whereas of old everybody was religious, we have now a lofty faith for the intellectual and aristocratic, while the vast outside world goes its way untouched. We have rarefied the religious atmosphere until a plain man cannot breathe in it, but must hasten away to a stratum better adapted to his lungs.

"We have defrauded the masses by offering to their infant souls a pabulum only suited to grown-up men. We have made a prodigious blunder in declaring that the mental and moral faculties are the only roads into the kingdom of God, ignoring the highways of men's active and dramatic faculties, along which for ages countless hosts of simpler souls have traveled toward Christ. It must be our task to bridge the gulf which yawns between religion and common life. That task is to find the true nexus between the higher faith and the people's heart, and to lift our civilization with all its wealth of new acquisition once more into the light of God."

Easter finds London depopulated of every resident able to enjoy a holiday. The country retreats, the seaside, and the continent have taken numberless thousands of fashionable people out of town, with the result that in the battle between the churches and the transportation lines, the victory rests with those who cater to the physical rather than to the spiritual invigoration of the crowd. Many metropolitan pulpits will ring tomorrow with denunciation of this desertion of worship for pleasure.—*Chicago Record-Herald*.

* * *

The Dummy Watch.

Prof. Totten Writes of its Marvels and Secrets in an Interesting Number of News-Leaflet.

There has been considerable discussion lately regarding the "dummy-watch," or why the watchmakers' sign has the hands indicating 18½ minutes past 8; and the controversy has induced Prof. Totten to look into the matter. He considers it a marvel in its way, as he claims that it unfolds many secrets; it explains the Zodiac, gives the date of the Nativity, and trisects the circle according to geometric principles.

In the April number of the *News-Leaflet* he discusses these problems in an interesting manner, and even claims that it locates the Garden of Eden, and that it is possible to tell the time of day to the minute by use of the dummy-watch; incredible as it may seem, perhaps it is possible, on much the same principle that the points of the compass may be located by a common watch. We have been interested in Prof. Totten's treatment of these problems, and we have no doubt our readers would be entertained by the April number of *News-Leaflet*, which is illustrated by a number of diagrams, the first being that of the signs and constellations, the progress of the signs through the constellations, and their relation to history. The price of this number of *News-Leaflet* is 20 cents; and accompanying it is a small pocket device, a disc, with revolving dial, indicating the time of day for any part of the earth at any given time; the price of this disc is 10 cents extra.

There is nothing in Prof. Totten's writings that is particularly antagonistic to Koreshanity. He is a mathematician, and deals mostly with chronological subjects, which is his specialty. He is opposed to modern higher criticism; and we like the spirit in which he sets himself to defend the Bible. There is an astrological phase of his conceptions, and his practical astronomy, as related to chronology, is good and valuable to students of Koreshanity.

We have always endeavored to treat him and his works fairly; he has not yet come to see much truth in Koreshanity, though if he could see any of it he could see much, because of his faculty of grasping the peculiar relation of things and principles. We have never hesitated to commend his works to our readers; they interest us, and we can see that he accomplishes good in a general way. Address, Our Race Publishing Co., New Haven, Conn.

* * *

The World's News.

April 10.—Koreshans celebrate Semi-Annual Festival.—Founder of Salvation Army celebrates 72d anniversary of his birth.—Big dry goods trust under way; purposes controlling all dry goods by immense syndicate, backed by J. Pierpont Morgan & Co.—Japan asks Russia to submit Manchurian question to foreign diplomats.—British capture Pietersburg, new capital of Boer government.—Chicago packers fighting the salt trust.—April 11.—Mrs. Armour gives \$1,000,000 to Armour institute.—Financiers announce formation of gigantic copper trust; will rival steel trust in magnitude.—Booth-Tucker, Salvation Army man, is negotiating with steel trust to care for its pensioned employes.—Indiana miners anxious to strike.—10,000 people die from plague at Canton, China.—April 12.—British government prohibits importation of American beef.—Post-office scandal discovered at Manila.—King Edward tires of Boer war.—April 13.—Big building boom strikes Chicago; labor troubles adjusted, and men go to work.—Gen. Sandico succeeds Aguinaldo as leader of Filipinos.—Britain's new move against American meat includes only shipments in refrigerators.—Big battle reported in Arabia; 5,000 killed; Ibu Rashid recovers kingdom of Nejd.—China said to be in secret pact with Japan.—April 14.—Cudahy defeats latest move of beef trust; big trust purposes winning its points.—Two Russian students executed by military power for refusing to obey orders.—Reports current that Edward VII is willing to grant independence to Boers to save trouble.—Li Hung Chang favors Russia's possession of Manchuria.—April 15.—Japan sends Russia an ultimatum; warned to get out of Chinese territory.—Wild rumor current that attempt has been made to assassinate Kruger.—Korean gov-

ernment makes death the penalty for opium smoking.—Gen. French and 500 men reported captured by the Boers.—April 16.—Big railway syndicate seeks special endorsement of U. S. government, for operations in Cuba.—Boston horse-show in full blast.—Cuban commissioners to visit McKinley, appointed by convention.—M. Brozik, celebrated Parisian artist, dies of heart disease.

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The Flaming Sword's Exchanges.

Leslie's Weekly.—An attractive feature of the current number is a full-length portrait of Mrs. McKinley, in her white satin ball-gown, in which she attended the inauguration ball. A very interesting article, *The Lady of the White House*, accompanies the picture. American frontier life is shown in other illustrations; also the mining disaster in Wyoming; the slaughter of 20,000 pigeons at international shoot; and a page of amateur photographs of children.

Saturday Evening Post.—According to promise the *Post* began in issue of April 13, *The Outcasts*, or the Story of the Wolf and the Buffalo. This number is the April Special, with colored covers. *College Men and Newspaper Work*, by George Ade, gives a reporter's view of the field of journalism and its prospects and advantages. *Aeronauts and Their Adventures*, by Forrest Crissey, describes some thrilling experiences in mid-air. 5 cents per copy, at news-stands.

The Sapolio Times.—A publication with just one edition, issued by Enoch Morgan & Co., proprietors of sapolio, the popular enemy of dirt. This number is a creditable publication, exhibiting some ingenuity in advertising. *Pan-America*, or the New Geography, is shown by a series of pans and kitchen utensils, arranged in the form of a map of North and South America. Issued to grocers; 10 cents per copy to all curious persons outside the trade. 439 West street, New York City.

The Sphinx.—We have just lately received the March number, and note two specially interesting articles: *Religion's Starry Trail*, and *Star Worship*. The *Complete Astrologer* is a series of lessons on the subject of astrology, in the form of a dialogue between Astrologus and Discipulus. The price of *The Sphinx* has been reduced from \$3.00 to \$1.00 per year, without reduction in size. Pyramid Publishing Co., 336 Boylston street, Boston, Mass.

Health Culture.—Monthly devoted to practical hygiene and bodily culture; April number appears with new cover design and improved tone. Its lessons on breathing and physical exercise, as well as massage, are invaluable. \$1.00 per year. 481 Fifthave., New York City.

Prof. Hyslop on Spirits.

Communications through Mediums Trivial in Nature and Confused in Expression.

The March number of *Harper's Magazine* contains an article by Professor James H. Hyslop, in which he discusses the nature of life after death. He continues to believe that the so called spirit communications received through the mediumship of Mrs. Piper are genuine, but his attempts to prove the existence of disembodied spirits from such data are, as usual, unsatisfactory. In this case he confines himself largely to an attempt to explain why the supposed spirits never send any messages worth hearing. He admits that all these alleged communications are trivial in nature and confused in expression, yet he still thinks they come from spirits.

Why should the communications of an intelligent and educated man become inane and disjointed after he has shuffled off the mortal coil? Professor Hyslop admits the force of the world's skeptical ridicule on this point, so he has set about formulating a theory that will save the reputations of the platitudinous spirits, and fortify his position as a believer in spirit communications. He says the ghosts have a harder task than we realize. In their new state they live amid conditions so utterly different from those of earthly life that it is impossible for us to understand anything they may say about those conditions. We get all our ideas through our senses, and can never hope to understand a world in which the physical senses play no part. If the spirit life could be described in our language, it would not be another and transcendental life. If described in some language of its own, we cannot hear or understand the ideas sought to be conveyed.

But there remains the question why the supposed spirits cannot intelligently talk about their own experiences on the earth. Professor Hyslop admits that the alleged communications of this kind are hazy, trivial, and unreliable. He quotes messages received through Mrs. Piper, claiming to be from his father, his uncle, and other persons he had known in life. They all show confusion of mind. To meet this troublesome phenomena, he puts forth a theory that spirits cannot communicate with us unless they are in an abnormal spirit state, equivalent to hypnotism or somnambulism in the earthly life. He cites the fact that a similar confusion of ideas attends ordinary hypnosis. The gist of this theory is, that spirits must be in a state of partial unconsciousness in order to communicate; but the vagaries of secondary consciousness during hypnosis will probably account for all sincere utterances of so called mediums.—*Chicago Tribune*.

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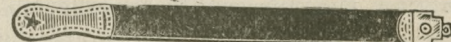
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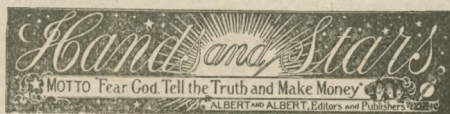
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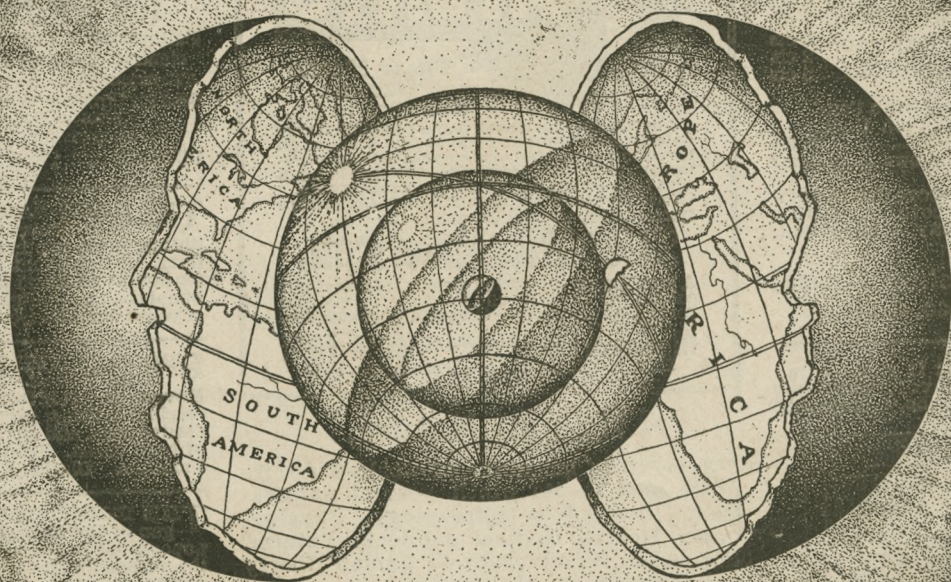
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